QUEER INDIANS LIVING ON HIGH PLATEAU OF BOLIVIA.

## NATION OF CONTENTED SLAVES

THEIR FEUDS AND HOW THEIR BAT-TLES ARE FOUGHT.

How Children Are Sold in Bolivin-A Peep Into an Aymara Hut-The Wonders of Coca, the Great Indian Chew-How They Make Beer.

LA PAZ, BOLIVIA, June 12, 188.-Threefourths of all the people of Bolivia are sixth the size of the United States without Alaska, and these Indians are scattered all bulk, comprising a population approximat-

AMONG AYMARAS the public fountain for the water, the Pongo carries the vegetables and meats which the cook buys home from market and the Pongo alone empties the slops and cleans the pots and pans.

them as servants. There is a money them as servants. There is a money consideration, and though the Bolivian law provides for the education of a child so bought this is practically limited by the caprice of the buyer. The contract usually provides that the parents may have the child back if they pay 20 cents a day for the time he has been in the hands of the buyer, but as the Indians never have any money ahead such sales are usually absolute, and they are in force until the child is of age. If the master doesn't like the child, however, he can send it back, claiming that it has some fault. Many of the house servants of La Paz are gotten in this way, especially in the case of the girls. this way, especially in the case of the girls this way, especially in the case of the girls. As a rule, a large number of servants are needed, one usually being allotted to each child of a well-to-do family. The servants are lazy and indifferent, it requiring about four Indians to do the work of one good American hired girl. The wages are from \$1.20 to \$10 a month in this money, which is equal to from 42 cents to \$3.50 American money.

A Look at an Indian Hut.

I wish I could take you into one of these Indian huts and show you just how hun



AYMARA HUTS

ing a million, belong to two civilized tribes known as the Quichua (Keech-wah) and Aymara. The Quichua claim to be the descendants of the old Incas. They are found about the northeastern shores of Lake Titicaca and in the states to the south of La Paz. The Aymaras inhabit this high plateau, and their villages of mud huts may be counted by the thousands in this part of Bolivia. They are a people of themselves, with curious habits, queer customs and a life and character peculiarly their own. If I should say that slavery still prevalls in Bolivia I suppose the statement would be disputed. It is true, nevertheless. This is a feudal country and the men and women are bought and sold with the farms on which they live. The fact that they could perhaps leave upon paying their debts does not alter the matter.

It is known that their attachment to their homes its such that they will not leave and the proprietor does not hesitate to agree to deliver his human goods with the property. The most of the lands here are owned by the Cholos, or half breeds, who have Spanish and Indian blood in the scendants of the doriging to the owner are it in the nut the donkey, the chickens and the llamas also quarter.

There is little furniture. The people sit on the floor and men, women and children back themselves up against the wall at night, keeping as close together as sossible for warmth and sleep sitting. In one content of the property. The most of the lands here are owned by the Cholos, or half breeds, who have Spanish and Indian blood in the content of the property. The most of the lands here are owned by the Cholos, or half breeds, who have Spanish and Indian blood in the content of the property. The most of the lands here are the de-

of Bolivia. They are a people of themselves, with curious habits, queer customs and a life and character peculiarly their own. If I should say that slavery still prevails in Bolivia I suppose the statement would be disputed. It is true, nevertheless. This is a feudal country and the men and women are bought and sold with the farms on which they live. The fact that they could perhaps leave upon paying their debts does not alter the matter.

It is known that their attachment to their homes is such that they will not leave and the proprietor does not hesitate to agree to deliver his human goods with the property. The most of the lands here are owned by the Choics, or half breeds, who have Spanish and Indian blood in them, and by the whites, who are the descendants of the Spaniards who conquered the country. Upon each farm there is a community of these Indians, who throughout the whole year give three days of each week to their master and are allowed the remaining days for themselves. They receive no wages for working for the owner of the plantation and are supposed to do the work in lieu of the ground reni for the spot on which they have built possed to do the work in Hen of the ground rent for the spot on which they have built their mud huts and for the little patches which they are allowed to farm for themselves. If their master has use for only a part of the time he has the right to hire them out to others, and if they do not obey him he can, within certain limits, inflict punishment upon them. They expect to be whipped, and I have heard it said here that Indian servants grumble when they are not punished for a long time, because they consider it a sign that their master has ceused to like them. An Indian here has in few things any right that anyone else is bound to respect, and it is indeed not an uncommon thing to be struck to make him move faster of the struck to make him move

an Feuds and Indian Fights. thstanding their ill treatment the and I tail the deep day from a foreigner and the street of a neighboring plantation with whom they are angry or of whom they are jeal-ous. Fouds often exist between the Indians of the farms of a neighborhood, and the street of the farms of a neighborhood, and the street of the farms of a neighborhood, and the street of the farms of a neighborhood, and the street affail of David leady in the street of the farms of a neighborhood, and the street affail of the still of David leady in the street affail of the still of David leady in the street affail of the still of David leady in the street affail of the street of the street affail of the street of the st are absolutely without ambition and to be content with their lot. They

leaves, which, by the way, look not unlike

wintergreen leaves, and mix them with
ashes of lime. They chew the mixture,
and, strange to say, swallow their spittle.
The chew is said to be both a food and a
stimulant. It keeps out the cold and allays hunger. Many of the Indians go out
and work for hours on nothing but a chew
of coca, and in going over these high mountain passes they always chew it. At noon
and breakfast times they put in supplies
of the mixture, but keep on chewing all
day long year in and year out. Strange to
say, this continuous chewing does not
say, this continuous chewing does not
to cause indigestion, and I am told
that it has no evil effects. Not a few of
the half breeds use cocca, but I have yet to
find any whites who are addicted to the
thabit. most houses is changed every week and many families have fifty-two different Pongos in a year. This is due to one of the customs which prevails here between the Indians and their masters. In addition to the three days a week without pay, which also without pay so many men a week to do the dirty work about the house.

On a large farm five or six more such men are turnished than are needed by the family of the planter and they are then hired out to others. As the Pongo works only for a week at a time, the contract is made to furnish one a year for from \$20 to \$100 Bollvian or from \$25 to \$35 American. The Pongo when he comes at the first of the week brings with him five bags of lama manure for the fuel of the house.

They Drink Raw Alcohol.

The Bolivian Indian drinks raw alcohol. This he esteems the most desirable of beverages, and a large part of his earnings come to anyone who knocks. The work done by him will not be done by any of the other servants, so that if you should have and larm told that the Indian claims of feest days, and I am told that the Indian claims days, and I am told that the Indian claims of feest days, and I am told that the Indian claims days out of every \$55. men, wornsteeps on the cold stones inside the door leading to the street and must get up and goes toward keeping himself and his family coen to anyone who knocks. The work in a chronic state of inebriety. On feast done by him will not be done by any of the other servants, so that if you should have twenty other servants you must still have en and children get drunk and keep so your Pongo. The Pongo alone will go to until the alcohol and their money run out.

Drunkenness is, I am told, the Indian's idea of the acme of pleasure. Speaking of alcohol and aguardiente, or sugar brandy, which is largely used here, reminds me of a curious method they have of carrying such liquors over the country. It must all

How Children Are Sold in Bolivia. These Indians often give their children over to the whites to be brought up by

to f all the people of Bohvia are in the size of the United States without and these indians are scattered all. Some of them are savage, but the comprising a population approximation in this and show you just now had a feeds of thousands of people live here in Bolivia. It is by no means easy to get into the Indian's house, for he hates strangers and will not admit anyone if he can help it. I had one or two rather serious experiences while making my investiga-

Chicha or Bolivian Beer. Another drink, which is liked by both Indians and Cholos, or the mixed races here, is known as chicha. You will find

Indians and Cholos, or the mixed races here, is known as chicha. You will find chicha saloons in every block of any Bolivian city. La Paz has hundreds of them. Each is owned by a Cholo woman or girl, and I have been told that many of these women saloonkeepers are no better than they should be. The chicha is kept in an immense earthen jar and is ladded out in glasses much like the beer schooner of our country. The liquor looks like very thin and very dirty buttermilk with a decidealy yellowish tinge. I have not as yet been able to acquire a taste for it, and since I have heard how the best of it is made I have heard how the best of it is made I have heard how the best of it is made I have heard how the best of it is made I have heard how the best of it is made I have heard how the best of it is made I have heard how the best of it is made I have heard how the best of it is made I have heard how the best of it is made I have heard how the best of it is made I have heard how the best of it is made I have heard how the best of it is made I have heard how the best of it is made I have not had trouble in giving up trying to do so. Chicha is made of Indian corn of maize. It is a drink that was used by the Indians here ages ago, and you still find it everywhere along the west coast of South America. The best made in Bolivia comes from the city of Cochabamba. Here is how it is made: The grains of ripe corn are first bruised with a heavy stone. Then they are handed over to a party of old and young women who chew them thoroughly, mixing the grain with their saliva until they have turned it into a paste, when they spit it out into a dish or cup and begin on a fresh chew.

When a sufficient amount of the paste or corn and spittle has been collected it is spread out upon a board to dry. It is next put into a big earthen vessel as large around as a washtub and about as high as your waist. This is filled with water and boiled over a slow fire for four days. It is then cooled, filtered and put into earthen vessels and left to f

dians of the whole section go from one village to another, and there is a grand chicha drunk. They continue their drinking
until all the chicha is consumed. The
women sit around a fire with the men behind them. They pass the chicha first to
the men and then drink themselves. As
drunkenness comes on their orgies grow
more and more wild, and toward the last
they act more like beasts than like men
and women. FRANK G. CARPENTER.

BY TELEPHONE FROM LIMBO. Davy Jones Threatens to Resign if

Telephone call 14746, July 3, 9 a. m.: 'B-z-z-z-zt!" "Hello! What's wanted?"

"Is this Davy Jones' locker?"
"Yes, Who's talking?"

"Good-by." B-z-z-z-zt. Telephone call 14747, July 3, 10:30 a. m.: B-z-z-zt! "Hello! Is this Admiral B-z-z-z-zt! "H ampson's fleet?"

"Many thanks, Mr. Jones, Can I be of

any service to you?"
"Yes, Mr. President; I want you to cal off your navy."
"Beg pardon, Mr. Jones. I don't think I
quite understand you." unter understand you.

"Mr. President, I've got too much business, I want a respite."

"But what have I—"

"I'll tell you. On May 1 I got a consignment of Spanish ships from Admiral Dewey."

ment of Spanish
Dewey."
"Yes."
"Yes."
"Tve just got them nicely stowed away,
and now comes Admiral Sampson with a
rush order that's swamped my accommodations, and am hiring extra help as fast
as I can." 'I'm sorry we discommode you, Mr.

Jones."
"Now. Mr. President, as between potentate and potentate. I want to ask you if you've any more Spanish ships in sight?"
"Well, there's another fleet around at Suez that—"

Suez that—"Great green-eared sea-scrpents! Another? Do you think I want a Spanish colony down here? I won't stand it!"
But, Mr. Jones—"No but' about it, Mr. President. I won't stand it! You send 'em here and I'll turn 'em back. There's a limit to my endurance. No, sir, I'll turn the locker over to the mermen and go out of business, and that settles it."

With pleasure, Mr. Jones. What is it?" "If your nation gets into trouble with Germany let me know in time so that I can resign and go and climb a tree."
"Certainly, Good-by, Mr. Jones."
"Thanks, Good-by, Mr. President."

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go on the backs of men or mules, and the receptacle in which it is taken is usually

THE PONGO.

goat skin. The skins, I am authentically a goat skin. The skins, I am authentically informed, are torn from the bodies of the goats while still living, as such skins make more pliable and better bags. The goats are hung up by the horns. Then a slit is made about the neck and a couple of men, seizing hold of the skin, fairly rip it from the body of the tortured and dying animal.

the Yanks Overwork Him So.

"Yes, Who's talking?"
"This is Admiral Sampson's fleet. Please call Mr. Jones to the 'phone. \* \* \* Hello! That you, Mr. Jones?"
"Yes; this is Davy Jones."
"Admiral Sampson sands his respects and begs to inform you that the Spanish fleet is coming out of Santiago harbor. Kindly prepare for its reception."
"Pretty crowded; but I'll do my best, Good-by."

Sampson's fleet?"
"Yes. Who's this talking?"
"Davy Jones. Present respects to Admiral Sampson, and inform him that Pluton, first of consignment, has been received. Good-by."

Telephone call 14748, July 3, 10:45 a. m.:
B-z-z-z-t! "Hello! Sampson's fleet?
This is Davy Jones. Furor received. Good-by."

B-z-z-z-zt! "Hello! Sampson's fleet?
This is Davy Jones. Furor received. Goodby."
Telephone call 14749, July 3, 12 m.:
B-z-z-z-z-zt! "Hello! Sampson's fleet?
Yes; this is Jones. Almirante Oquendo received. Coming pretty fast. Any more coming? What's that? Gosh! Good-by."
Telephone call 14750, July 3, 12:15 p. m.:
B-z-z-z-zt! "Hello. Sampson! Say, slow down there, can't you? Infanta Maria. Teresa just arrived. Don't hustle a man so. This is no summer hotel. Good-by."
Telephone call 14751, July 3, 12:30 p. m.:
B-z-z-z-zt! "Hello! Vizcaya arrived. Have put out 'Standing Room Only' sign. This is getting beyond a joke. Two of my assistant mermen have struck. What are you trying to do; bottle me up, too? No! Apologies don't go. Good-by."
Telephone call 14752, July 3, 2 p. m.:
B-z-z-z-z-zt! "Hello! That you, Sampson? No, I want the admiral himself.

\* \* Hello! Look here, Sampson,I'm boss here, and I want you to understand that I've closed shop. See? The Cristobal Colon's here, and she's the last. Understand that? I've shut and locked the locker, and I'm goling back now to sit on the cover. That goes, too. Good-by."
Telephone call 14753, July 4, 19 a. m.:
B-z-z-z-zt! "Hello! This the White House, U. S. A?"
"Yes: what's wanted?"
"Davy Jones' respects to President Mc-

House, U. S. A?"
"Yes; what's wanted?"
"Davy Jones' respects to President McKinley, and he'd like to talk with him over
the 'phone for a minute. \* \* Hello!
"This President McKinley? Congratulations, Mr. President, on your glorious
Fourth"

kins (Subsequently Mrs. Hughes-"I was angry. I sat down and wrote him a simply furious letter."

ties it."
"Very well, Mr. Jones. In that case we'll have to keep that Spanish fleet outselves."
"That's the idea, Mr. President. Congratulations on your victory and good—wait a minute. Mr. President, will you do me a favor?"

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all correspondence and communication

Hockaday, Harmon & Roe, 303 Wes Sixth. A FURIOUS LETTER.

remember that it was also the back of my neck, about which you say nothing. I suppose that is not so, "divinely beautiful." But I am wasting my time and my sarcasm, and gladly bring this letter to a close. But there is just one more point which I should like to mention. You are careful to tell me that you have never behaved like that before, not, at any rate, since you were a mere schoolboy. Why should you suppose that this is of any interest to me? The assurance that I have the monopoly of your degrading adoration gives me no pleasure. Besides, how am I to know what you say is true? And what do you mean by "since you were a Dear Mr. Hughes-Patterson:-I have received your letter of three pages apologizing for your disgusting and insulting onduct on Tuesday evening last. I have am I to know what you say is true: And what do you mean by "since you were a mere schoolboy"? I suppose that is a convenient age to cover everything. Do not suppose that I should be angry if you kissed (hateful word!) other women: I am angry because you—it's too horrible, I can't write it.

(Six words erased: they look like "O. only to add that to receive an apology and to accept an apology are two very

between us must cease. There is nothing more to say.

What else could there be to say? You have no shadow of excuse. It is no excuse to say that mustc has already affected you deeply. It is perfectly childish. I would sooner have no excuse at all. If you cannot hear "Tristan" without behaving in that way afterward, you had better let Wagner alone. Nor is it any excuse to say that my arms are so divinely beautiful. If you are a baby yourself, you need not treat me like a baby, and think that you can smooth me down with a little flattery. If that is the way in which you behave when you meet a woman with arms as pretty, or ugly, or whatever it may be, as minc—I never think about them myself—all I can say is that you are likely (three words erased; they look like "my dear Dick") to get yourself, you had some glimmering of sense in it. What is the use of saying that you "had to kiss habout them myself—all I can say is that you are likely (three words erased; they look like "my dear Dick") to get yourself.

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been stupid, that she has allowed herself to be misunderstood.

I am so miserable, Dick, and I've got nobody to comfort me, for, of course, I have never breathed a word to any one about what happened on Tuesday night. If only I had some one with whom I could talk it over and some one who could tell me that it's all right and doesn't matter, and that I must not worry myself! Tonight we go to the Flyblows, which I shall hate. You said you meant to go, but, of course, you can't now. Unless, of course, you have been brought to feel that your letter of apology is quite insufficient, and that you have still something to add. You used once to be able to cheer me up when I felt ill and depressed. But, then, you were really fond of me in those days, I think. Shall I ever be happy again, I wonder? Your unhappy friend, JULIA ATKINS.

I will buy two or three of the houses that have been condemned in the North Park district. If you have one for sale, I

would be pleased to have you communicate
with me, giving me the price, street and
number.

FRANK T. HOUSE.

Care of Journal Office,

The Burlington Route. The best line to St. Paul.

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RUBBER TIRES FOR CARRIAGES. K. C. Carriage Rubber Tire Co., 218 E. Fifteenth st., Tel. 1385.

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The M. A. Scott Hair Goods manufact-prers, 305 Altman bldg. PAINT-WHOLESALE AND RETAIL. John A. McDonald Paint and Glass Co. 528 and 530 Delaware street.

were doing at the time, it would have been less degrading. I am disappointed in you. I did not think that you were just like every other man one meets—a nicely dressed brute. And I am angry with myself, too. When that kind of thing happens to a girl she always blames herself—even if she knows perfectly well that she is not to blame: she feels that she has been stupid, that she has allowed herself to be misunderstood.

It is easy to be parriotic when the ties awaying that way, when there's someone eise doing the fighting, and your side is winning the day. It is easy to be mixing the day. It is easy to be parriotic when the ties is some one is doing the fighting, and your side is winning the day. It is easy to be parriotic when the ties is surging that way, when the tide is surging that way, when there's someone eise doing the fighting, and your side is winning the day. It is easy to be parriotic when the tide is surging that way, when the tide is winning the day. It is easy to be parriotic when the tide is winning the day. It is easy to be parriotic when the tide is winning the day. It is easy to be parriotic when the tide is winning the day.

Strew the earth with the bones of the Spa

"How did they come to release that fellow who was suspected of being a Spanish spy?"
"Why, they caught him shooting craps with some of the other prisoners. Of course that proved his innocence. A Spaniard coudn't shoot anything."

Shut out by the war-Customer-"I want a watch that will withstand the usage of a healthy 12-year-old boy." Jewel-er-"Sorry, but the armor mills are now all busy with government contracts."—Jewelers' Weekly.

"There's another Spanish fleet headed this way," said the flag lieutenant. "Is that so?" exclaimed Dewey. "Then we'll have to go out and meet them. There isn't room at the bottom of the bay for any more."—Philadelphia North American.

and the dishwashing, fire making and water carrying as well as the dirty work of the household generally in La Paz is done by men called Pongos. The Pongo of most houses is changed every week and many family.